485 where there are several water basins. The travelers receive only water in the caravansaries and, for a suitable price, fodder for their beasts; for the lodging itself nothing is paid. /Figure 58. Caption: wooden platform. / Food /166/ is not provided and the travelers must either provide their own or have it fetched from the bazaar. (Figure 59).

364 366 What strikes the European as most unpleasant in a Central Asian bazaar is the incredible filth and the intolerable stench which poisons the air everywhere. The water, which runs in countless open canals through almost all the streets, acquires, before it leaves the bazaar, an unbelievable degree of impurity so that it actually stinks. All excrement flows from the street into the canals, the inhabitants perform their incessant ablutions in them as prescribed by the Koran, horses and mangy dogs bathe in them, and the water from these same canals is not only used to sprinkle the streets, but also employed for drinking and for the preparation of food and tea, without even superficial filtering. The butchers slaughter their cattle in the middle of the street and hang the meat on the outside of their booth where it can be seen, just as in other booths clothing, silk cloth, and gold and silver jewelry is displayed. Since the meat begins to spoil in a short time in the great heat there, and futhermore, since it is always entirely covered with flies and other insects, one can imagine what sort of aroma wafts from the butcher's booth. To this is added the smoke and stench of the numerous eating houses, and the drying of the horse and camel manure lying all over the streets, for all the bazaar streets, are covered with riders and caravans from morning till night, but the dung is never removed from the streets.

3. Streets. (Figures 60 to 62, pages 169, 171, 172).

291 369 363 One would, perhaps, not believe that a stroll through the streets of a Central Asian town could be as agreeable and entertaining as, for example, here in Munich, a walk along the Maximilianstrasse. Of ladies who are the chief decoration of a European street, there one sees not a trace. Only the initiated knows that under the formless loose tunics stealing furtively through the streets here and there, under which nothing appears but a pair of feet clad in equally formless boots and overshoes, a female creature is concealed; but whether these feet belong to an eighteen year old beauty or an octogenarian Megara, only Allah knows. As for the second adornment (?) of European street

[Tashkent]

291 life, the dandy, these are found in the towns of Central Asia indeed as
363 much as in Europe; but there they do not move about the streets, but sit
369 about in the bazaar and especially in tea booths. The Central Asian dandies differ from their European colleagues, and indeed, not to their disadvantage, in several essential points. While the European dandies are distinguished by their walking sticks, short /167/ /Figure 59, p. 17a. Caption: Caravansary in Bukhara (after a photograph by G. Merzbacher)/ /168/ stockings and coats, high collars, small hats, heelless pointed shoes, and an orangutan-like bearing, their Central Asian colleagues are recognised by their proud and audacious bearing, their long boots with unbelievably high heels no thicker than a finger, short khalats, turbans or house caps set at an angle, and the flowers stuck behind their long ears.

363 Paving or macadamizing is of course out of the question for the streets
361 of Turkestan. The street bed consists simply of the ubiquitous loess, and is therefore covered in summer with dust half a foot deep, and in winter with mud a foot deep, which in the lower places collects in such masses that the horses sink in to their bellies and there can be no further thought of a pedestrian. Since the streets are primarily traveled by riding horses and wagon horses, and by camels, all of which are accustomed to following the foot prints of their predecessors, definite footprints have been formed in the streets, running across the road, which remind one vividly of a potato patch. Travel on such a street even in a carriage with springs is very uncomfortable, and, for the equipage itself, mortally dangerous, as one can easily imagine. Only the native, wide-tracked, two-wheeled wagon with its huge wheels is capable of passing along this bumpy road safely.

[491] In the towns, bridges are built only over those of the numerous brooks and canals with banks which are too high and steep to walk or ride over easily. Otherwise it is left to the pedestrian to get through the water as
[492] best he can. This is based on the fact that in Turkestan every halfway respectable person, man, woman and child is mounted and only the poorest beggars and tramps go on foot; for these there is no pity if they must walk with bare feet through the ice cold water and the knee-deep mud, in the winter.

In Tashkent the streets in the Sart town are considerably better than in many other Central Asian towns, but even here the conditions are such, that among other things, once eleven women drowned in

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Cotton bazaar in Andizhan (Ferghana). The cotton is offered for sale by veiled peasant women.

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The head of a wedding-procession in Bokhara. Boys and workmen in typical dress.

162 619 184 cularly in Kashgar, the first town on the other side of the border. The domiciled population there is made up of the so-called Turki people, more or less pure-blooded East Turks, who also profess the Mohammedan faith. As both Turkestans are provinces of countries of different race, the influence of ethnologically unrelated foreigners is strong: Russian influence in Western Turkestan and that of the Chinese in Eastern Turkestan. These foreigners hold the more important government positions, and also engage in commerce, particularly in the export trade.

342 The houses of the people of Turkestan show the same character everywhere. They are cubic structures, built of sun-dried brick round open courts, and shut off from the street (see ill. page 1441).[1]

291 The dress of the groups mentioned above is also essentially similar. In all Islamic countries dress is governed by the same law, so that the same elements and even the same fabrics are found again and again. Needless to say, the profession of the wearer and his financial status result in differences, particularly in the quality and embellishment of the material. The various districts also show certain peculiarities of dress which make it possible to determine the part of the country from which the wearer comes. In all these cases, however, the differences are no more than variations of the same elementary forms.

The leg-wear of the men consists of white

1 [See cat. 116, p 24.--Analyst]
2 [Tajiks, Uzbegs, Sarts--Analyst]

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Men of Bokhara in a tea-house, wearing chalats and turbans.

4:Leix U-5 (no date)1941 RL1 Turkestan RL1

291 p. 29

Chalat of Bokhara with striped pattern.

cotton trousers (see ill. page 1441), the material of which is rather coarsely woven, and is neither bleached nor dyed. The name given to this material is "bes". The trousers are secured by an attractively worked band, which is drawn through the upper seam, and tied round the waist. The upper part of the body is covered with a blouse cut in the manner of a shirt. It is also of cotton, and is girded round the waist with a diagonally folded square of [294] cloth. This cloth is often prettily embroidered or decorated with regular ornaments in the block-printing style (see ill. page 1442). Before beginning his devotions the wearer unties it, and spreads it out before him, thus making it serve as a prayer-mat. These garments form the customary dress of the labourers, artisans, 554 and of the poorer classes generally. Merchants, 291 priests, and all men of wealth and rank wear as an additional item of dress the chalat, which is also put on by poorer people on festive occasions (see ill. page 1442).

The word "chalat" signifies a rich garment of honour of the kind traditionally bestowed by Oriental princes as a badge of distinction. Hermann Vámbéry, who in the second half of the nineteenth century travelled in Central Asia under the disguise of a dervish, reports that in Khiva he met a high official sorting chalats which were intended as rewards for soldiers, and the value of which was graded according to the number of enemies' heads

[See p 25 - Analyst]
[See p 25 - Analyst]

291 which each man had brought home from the war. The chalat as the usual outer garment is [554] known in the vernacular as "chapan". It is cut like an overcoat, reaches to the ankles, and has very long sleeves, into which the wearer [834] can withdraw his hands in order to comply with the Mohammedan law that no part of the body should be uncovered (see ill. below).

It is the chalat which gives the crowds in the cities of Turkestan their colourful appearance. When on the great Mohammedan feast-days the crowds of the faithful in their many-coloured chalats stand in front of the glittering mosques, when they kneel or throw themselves on the ground to pray, the scene is one which can probably be parallelled nowhere in 291 Europe or in the East. The patterns and colours of the chalats are of an extraordinary 294 variety, and their edges are trimmed with narrow borders of embroidered or woven material from which small tassels are suspended at regular intervals. Though the materials of the costly gold-brocaded garments worn by the very rich and the cheap printed cottons common to the poorest classes were of Russian manufacture, the greater part of the chalat fabrics were and still are characteristic products of the weavers and dyers of Turkestan. These fabrics are gaily striped, pattern-

Men of Bokhara in striped chalats and white turbans.

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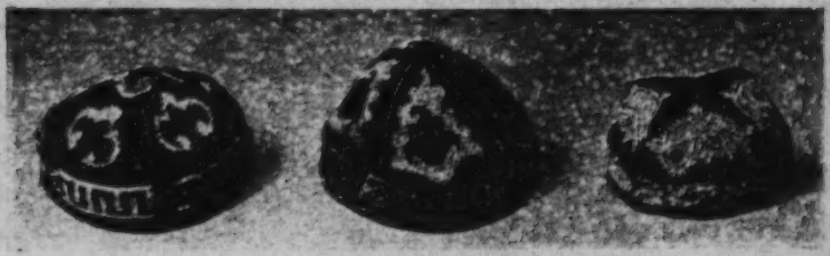

Typical caps or tibetaikas of Turkestan. Left: Tibetaikas from the region of Bokhara overlaid in coloured embroidery. Right: A tibetaika or cap of Ferghana decorated with four white palmettes.

[294]
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ed with large spots, or delicately flamed (see ill. page 1448).* The material usually consists of a mixture of silk and cotton fibres. These beautiful, heavy, and very characteristic textiles owe their origin to Islamic religious laws. The wearing of garments made of pure silk is forbidden to the Mohammedan, no less than the use of pure gold and silver. Just as the latter decree led to the production of pottery of unsurpassable quality and beauty, the edict against the wearing of silk resulted in the manufacture of the mixed fabric known as "mestu" (= permitted), which satisfied the desire for luxury, and could at the same time

Women of Turkestan wearing long cloaks and veils.

*[See cat. 116, p. 45--Analyst]

291 be worn without infringing the Mohammedan laws.

The headgear of the townspeople in Turkestan as in other Mohammedan countries consists of a cap round which the turban-cloth is wound. The cap, usually known as "tibeteika" in Turkestan, is small and round, and covers only the crown of the head, which is shaven completely, with the exception of one
291 strand of hair. The decoration of the tibeteika
294 varies with the district. In Bokhara it is worked in coloured embroidery (see ill. above), in Tashkent it is black and decorated with coloured embroidery, in Ferghana it is also black, but is adorned with four white leaves (see ill. above). In the mountain districts the tibeteikas are also worked in coloured embroidery by the women. More frequently than in other Islamic countries the cap is worn in Turkestan without a turban. This is invariably the case when the wearer is working. The ordinary cotton turban-cloth is about ten or twelve feet long and roughly eight inches wide. It is of one colour, very often pale red. This cloth can be wound round the head four times. The end which hangs down over the neck is usually decorated with woven stripes.
291 Costly turban-cloths of thin material are generally longer, and are arranged in a more intricate manner. The wearer literally winds himself into the cloth, which is held by another man who twists it constantly. The name for these turbans is "chihil petch" which means forty, that is to say innumerable, windings.

The footwear commonly worn consists of a pair of light top-boots over which slipper-like shoes are worn which can easily be taken off when entering a house, as is demanded by custom. In the place of these slippers it has long been customary to wear rubber overshoes of Russian manufacture.

7 [see cat. 116, p. 31 - Analyst]

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The Uzbeg woman is beyond doubt more closely veiled than anyone else in the Orient. When she goes out (see ill. page 1444) she wears a heavy cloak (faranji) which in Samarkand and in the Ferghana district is usually of blue material; in Bokhara the colours are sometimes brighter, for instance yellow and green. This cloak is drawn over the head, and hangs down to the ground in straight heavy folds. The long narrow sleeves are never used, but are allowed to hang down the wearer's back (see ill. adjoining). In the majority of cases they could not be used even if it were desired, being more like long narrow ribbons than sleeves; they are only retained because tradition demands it. In addition to this veiling of her figure, the Uzbeg woman does not even reveal a shadowy outline of her face. The narrow opening left by the cloak is covered with a close veil of black horse-hair (chashpent). If a woman carries a baby in her arms, which is frequently the case, it is also completely covered by the cloak. Thus the woman of Turkestan is completely enveloped in a tent of cloth; in this respect she differs very considerably from the lightly veiled Mohammedan women of Egypt. One of the first measures taken by the Soviet government in Turkestan was to forbid this method of veiling. However, this decree met with the stubborn resistance of the strictly orthodox Islamic population of Central Asia, a resistance offered both by men and women. As a result, the authorities were unable to enforce the decree even in Tashkent itself, the seat of the government.

[See col. 116 p. 32 -- Analyst]

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4:Leix U-5 (no date)1941 RL1 Turkestan RL1

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Women of Turkestan wearing veils and long robes, seen from behind. The woman on the right is carrying a burden on her head.

ment. In Eastern Turkestan by contrast, the veil worn by women is no more than a thin cloth drawn over the head.

Under the cloak and when indoors, the women wear a shirtlike garment over wide

4:Leix U-5 (no date)1941 RL1 Turkestan RL1

286

A fuller of Tashkent. The heavy wedge-like head of the mallet and the way in which the handle is mounted serve to increase its effect. Sepia drawing.

291 trousers. Unlike the corresponding garment in other Mohammedan countries, this smock reaches to the ground, thus also completely enveloping the wearer's body. Members of the wealthier classes frequently wear smocks made of silk, as this material is only forbidden to the men. The patterns are much the same as those

291 [302] of the chalats. By way of headgear the women frequently wear a round flat cap. Very young girls usually go unveiled; they wear a tibeteika very much like that of the man. The manner of dressing their hair is very attractive. It is worn in innumerable plaits into which black ribbons are worked, from the ends of which small silver bells are suspended.

As in all other Islamic countries only the women of the towns strictly observe the custom of veiling. When working in the fields the peasant-woman wears neither long cloak nor veil. When she goes to town, however, to sell her cotton at the market, she dons cloak and veil.

286 [234] Throughout the centuries of Turkestan's history the textile crafts have maintained a considerable standard. That is natural enough as the country produces all the more important textile fibres itself. Wool was indeed used but little in the manufacture of clothing, sheep being mainly bred for slaughter, as well as for the sake of their skin, which is known as "karakul". The best kind, the skin of unborn lambs, fetches a very high price, particularly in certain colours. Silk and cotton growing have always been of great importance in Turkestan, and flourish to this day (see ill. page 1445).[1] The two principal kinds of cotton grown are Gossypium herbaceum and Gossypium hirsutum. In 1910 over 410,000 tons of cotton were grown on an area of about 940,000 acres. Silk growing was entirely in the hands of women. Its yields were always considerable, though no statistics are available.

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[1] [See cut 116, p 36 -- Analyst]

4:Leix U-5 (no date)1941 RL1 Turkestan RL1

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Man from Bokhara wearing a chalat made according to the ikat technique. The threads are dyed before weaving.

286 ones which are made in Ferghana (see ill.
294 below) and the neighbouring districts of Eastern Turkestan are not nearly so rich and so vivid as Indian and Indonesian ikat patterns.
386 With the exception of indigo, which was imported from India, all the dyestuffs used in

4:Leix U-5 (no date)1941 RL1 Turkestan RL1

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A Kirghiz woman on horse-back. Her smock-like dress is lavishly patterned with flowers, and she is wearing a headdress made of narrow strips of cloth.

234 sometimes remain for considerable periods in one place, possess large flocks of sheep, whereas the Kirghiz, as the more pronounced nomads, use the milk of their horses.

291 In their dress, too, the Kirghiz have retained a more archaic stage of civilization than the Turkomans. According to the report of the scientist Peter Simon Pallas, who explored

291 the steppes of Central Asia at the command of the Empress Catherine of Russia during the second half of the eighteenth century, the nomad Turkic peoples at one time did not make their clothing of textile materials, but rather of leather prepared from horses' hides. This was the only material strong enough to withstand the ravages of the sandstorms and blizzards which sweep across the vast steppes. In the dress of the Kirghiz Kasaks this tradition still survives. Over their cotton trousers they wear others of leather, which are of very loose cut. The upper part of the body is covered with a coarse shirt, over which the wide, long-sleeved coat, known throughout Central Asia as the chalat, is worn. The chalats of the nomads are often thickly padded and quilted, and are, therefore, very warm. In former times they, too, were made of leather, and in very rare cases they still are. As a protection against cold winter weather coats of sheep or wolf skin are also worn.

Among the Kirghiz the types of headgear are particularly numerous, the traditional ones also being of leather. In the North a species of helmet is worn; it has four flaps which are let down in such a manner as to cover the face almost completely when a snowstorm is raging. Such helmets are made of strong leather, and are usually red in colour. The Kirghiz also wear high fur caps, with the hair to the inside. Only the turned-up flaps show a strip of fur.

[287] A textile material which is particularly characteristic of the Mongol tribes of Northern Asia is felt (see ill. page 1460). The Kirghiz,

[See cat. 116, p 75.--Analyst]

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Kingsley men and women in their characteristic dress. Note the puddel clothing and felt hats.

291 particularly those of Turkestan proper, wear conical felt hats, the slashed brims of which are turned up. This type of headgear is demonstrably of great age. Indian miniatures of the time of the first Mogul emperors, i. e. the sixteenth century, show that such conical hats were frequently worn by the soldiers of those rulers. As the Mogul dynasty, and a great proportion of the armies with whose help it was founded, came from Turkestan, it is probable that the type of hat described above also originated there.

291 Belts and bags are also of leather. In one
281 of these bags, which are very strongly made, the Kirghiz carries his tea-making utensils. The pouches are usually bound or studded with metal, not only by way of decoration, but also to increase their strength. R. Karutz, who lived for a long time among the Kirghiz of the Caspian Sea, and who wrote at the beginning of the present century, gave a brief description of the treatment of hides. When scraped for dressing as leather, they are treated with a paste consisting of the boiled ashes of grasses which grow on the steppes. Hides which are to retain their hair are covered for a week with a paste of flour and sour milk. Pallas, too, was familiar with this method of treatment. Vámbéry described how a skin which was to be used for carrying water was salted.

291 The dress of Kirghiz women differs from that of the men in so far as the usually patterned outer garment is smock-like in cut and reaches to the ground in accordance with the custom in many Islamic countries. In addition they wear trousers which, like those of the men

291 are thrust into long boots. Over the chalat-like coat another one of fur is worn during the cold season. The high white headdress characteristic of the Kirghiz women consists of narrow lengths of cloth which are wrapped round head and chin in such a manner as to leave only the face uncovered. Among the women of Eastern Turkestan this headdress is very bulky. Young girls wear headdresses of [302] red instead of white cloth. Their manner of arranging their hair is also different. Married women plait their hair into two thick braids, whereas girls wear theirs in innumerable small plaits. Both women and girls intertwine the strands with strips of leather to make the braids appear longer and thicker; the ends are decorated with silver coins. Like other nomad women in Central Asia the Kirghiz women go unveiled.

Unlike the dress of the Kirghiz, that of the Turkomans is of cloth, a fact which in itself shows that they belong to a different civilization. The principal items of men's dress are a cotton shirt, which in the East is worn like a blouse or smock, cotton trousers, and a chalat. Chalats are usually dark red, a colour for which the Turkoman shows great preference. Whereas in the southern Turkoman regions chalats reach almost to the ground, in the North they are scarcely longer than the beshmet of the Tartars. As leg-coverings the Turkomans wear woollen stockings and sometimes light boots, but always heelless shoes of slipper-like character, which can easily be removed before entering a tent. The use of this kind of footwear shows that the Turko-

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Tobbe Tuhoonas with the bamboo cage which form their typical dwellings.

291 mans have had contact with municipal civilization. The most distinctive feature of their dress is the high lambskin cap, which is not even discarded when summer is at its hottest. It is usually worn over a kind of skull-cap. The high-crowned fur caps impart to the tall, well-built Turkomans a striking and exceedingly martial note. The tribes who roam the regions of Khiva wear caps which are lower and broader in shape than those of the others. Though both Turkomans and Kirghiz are Mohammedans, neither of the two tribes wear [793] turbans with the exception of the mollahs, teachers of law and religion, who, however, mainly occupy themselves with foretelling the future and writing amulets.

The dress of the Turkoman women, like that of the men, seems expressly designed to make their tall, slender figures appear even taller. They wear long, loose gowns of brilliant red, reaching to the ground, and a high head-band resembling a cap, from which a ribbon hangs down at the back over the wearer's 301 neck. The women are very fond of ornaments, particularly those of the wealthy Tekke Turkomans who inhabit the oasis of Merv. They wear bracelets and anklets, breast ornaments of silver coins, and each of their numerous plaits ends in a small silver tassel. Nose-rings are worn by the women of the Salor tribe only. Even the small helmet-like caps of the children end in a high silver point.

5: Pipes S-4 (1953) 1955 RLl Turkestan RLl

So far as the Communist authorities are concerned, the actual wedding act should consist merely of a registration in the local office of the ZAGS (*Zapis' aktov grazhdanskogo sostoianiia* — Registry of Civil Acts); any festivities connected with it should preferably be organized by the local Young Communist League, Trade Union, or other organization to which the young couple belongs. In fact, however, the natives prefer to celebrate weddings in a more traditional manner. Among the inhabitants of the steppe and desert, for instance, it is still customary on the wedding day for the bride (properly veiled) to wait at her parents' home for the friends of the bridegroom to take her to her new home — but whereas before the Revolution she was transported on a camel or a horse, she is now brought to the wedding place in a rented automobile. It is still customary, while the wedding party is in progress, for the young pair to retire to a separate room, and there have sexual relations, in order to be able to prove to the relatives of both parties the virginity of the bride. The entire wedding ceremony in Central Asia assumes ever more the character of a purely secular festivity, but insofar as possible it is carried out within the framework of traditional nonreligious forms and rituals.

The food habits of the natives seem to have undergone little change. Through contact with Russians they have been exposed to such novel foods as potatoes, bread, and boiled eggs, but their preference is for traditional native dishes: pilau, kumys, etc. They are often compelled to eat Russian food, including pork, in government and other restaurants and in the army, but they avoid it if at all possible. The natives seem to prefer to partake of their main meal in the evening, rather than at midday, as the Russians are in the habit of doing.

In clothing the natives of Central Asia appear to tend in the direction of a synthesis of traditional and Western garb. The basic articles of wear, their cut, and ornamentation are native; but some items of clothing are adopted from the Russians. Adult males have almost everywhere taken to wearing leather shoes, which are superior in comfort and durability to their native counterparts; Muslim girls like to wear, together with their national costumes, Western-style blouses. Soviet sources report a general tendency on the part of natives to wear mixed clothing, part Western, part native — the former apparently for comfort, the latter for national identification. In the cities, especially among the youth, Western clothing predominates; in the village, the opposite is the case. In clothes, as in other customs, the principle enunciated earlier holds true: the natives discard what is patently inconvenient and adopt from the Russians what is more practical, i.e., Western. They do not discard traditions for reasons other than utility.

age of adolescence; the local press even reports occasionally instances of high-school graduating classes being completely devoid of girls, all of them having dropped out a few years earlier. See *Central Asian Review*, vol. 1, no. 3 (1953), pp. 47–53; vol. 2, no. 1 (1954), pp. 71–72.

141 medium size; the lips are thick, the teeth
142 medium; the chin is round, the ears are small and flattened; the hair is black and smooth; the beard is sparse and tough. The skin is smooth, the neck powerful and the extremities medium.

197 They[1] speak Chinese and wear Chinese
302 costume but nevertheless they shave their heads.
463 Their occupations are agriculture, gardening and various crafts. They make no celebration
844 when a child is born. The mother remains in
846 bed for fifteen days. The child receives its
553 name the day after it is born, in the presence of the mullahs. The circumcision of boys is
852 performed on the eighth, ninth or tenth day.
583 A girl who is marrying receives a dowry. /332/
764 After death the body is wrapped in a white cloth
765 and buried directly in the ground. After the burial the mullahs and relatives gather for a
587 funeral feast. A widow may remarry after the
593 lapse of ninety days. In family life parental authority is very strong and the father is the
291 absolute head of the family. The women do not cover their faces. These people are outstanding
181 for their high morals, industry and hospitality.

101 12) The Kalmyks, and the Torgouts who
221 are related to them,[2] are nomads. The former nomadize in the Vernoye and Issyk-Kul uyezds of the Semirechie oblast, and the latter in the Kuldja region, around Kunges. Since 1878 the Torgouts have begun to migrate to Yulduz.

162 The 13) Sibo (13;318 persons), the
101 14) Solons (4,182 persons), and the 15) Kara-Kiti(3,032 persons) belong to the Mongol (read Manchu-Tungusic, ed.) peoples. The majority of them (21,932 persons, male and female) live

[1] [The Dungans, see cat 116, p. 11--Analyst]